

THE
LABOURING
PERSONS
Remembrancer:

OR, A *K*
Practical DISCOURSE
OF THE
LABOUR of the BODY.

With
Suitable DEVOTIONS.



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THE
LAW

OF THE

REVENUE

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AND

REVENUE



OF THE

REVENUE

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MAN, as *Eliphaz* saith, is born to *Labour as the sparks fly upwards*: That ought not to be thought so hard a case to any, which is no more strange than for the flame to ascend, nor less natural than for the *Young Vultures* to *soar aloft*, as some Interpreters read it. Yet tho' Labour or Trouble is so natural to Mankind, so familiar and engrafted into his Constitution; the number of such is so small as do either rightly *understand*, or do *bear* it as they ought, as is most deplorable to consider, and as challenges all that can be done toward the Cure of so General an Evil. I doubt not but there are several holy Souls who do both *understand* and *bear* This, as they are obliged to do; and are thereby, thro' God's Blessing, arrived to very great Heights of Religion: These stand not in

need of any thing that I can say to them. But to others perhaps it may, by the Divine Assistance, prove of some service, to give them a few Hints of what they ought to consider, and practise in their daily Employ and Work. May the most good God bless this poor Endeavor of his unworthy Servant, to the end by it designed.

Labour may be considered, either first as a *Punishment* inflicted; or secondly, as an Act of *Religious Worship* enjoyed by God. In the former respect, it is the *Effect*, in the latter, the *Remedy* of Sin. And in both respects, it will not fail to give several useful Considerations: Such as follow.

First: Labour, (as it is accompanied Now with much Weariness and Toil,) ought to be look'd on as a *Punishment*, or *Corporal Chastisement*, inflicted for our Transgression. God, who infinitely hates Sin, and is of purer Eyes than to behold the least Iniquity, could not but denounce the Doom of this *Monster*, as soon as ever it appear'd in the World. I say, *Denounce the Doom*, for I tell thee, O Man, he did no more. *Accuse not God, flatter not thy self*; Sin was the fatally fruitful *Womb* that brought forth every Evil into the World; the deadly *Poison* that blasted the Earth, and the baneful *Seed* of every
Briar

Briar and Thorn in Human Life. Nay, had not the Divine *Love* and *Mercy* immediately broke forth, as thro' a *cloud*, after such a *monstrous* Birth: had not the *Eternal Word* and *Wisdom* of the Father then interposed as our Mediator, in a manner so astonishing, as to make the Wonder of Men and Angels for everlasting Ages; Man, whose Vitals were already seiz'd by this corroding Venom, who had begat and form'd in himself the *Principle* of *Death* and *Hell*, I am verily perswaded, could not have subsisted one minute longer; but must certainly have *died the Death* without further delay, and have fallen into an irrecoverable Abyss of *Darkness* and *Pain*. But being thus retriev'd and rescu'd from the fatal stroke, by the means of our great and ever blessed Mediator; it being not only very *fit*, but also *necessary* for us to concur in *some degree* toward our recovery from this *Dis-mal* state, into that *Happy* one, for which we were originally designed by our bountiful Creator and Father; It was judg'd meet by the same eternal Wisdom and Love, that then put a stop to the final Destruction of Man, that so much of the Effects of his Crime should remain upon him, a lasting Monument, as might be able to put him in mind of the Place whence he fell, as might push him forward

ward to seek earnestly his Delivery from this Place into which he is fallen, from this State into which he has driven himself, and might be a constant Caution to him for the future, that he lose not the Effects of this *Mediation*, but endeavour, by conforming himself to the Divine Will, to render himself as capable as he *can* of those glorious Privileges, which by the means of it he may *now* attain. Thus was the heavy and intolerable Punishment of Sin exchanged for an easy and very tolerable Doom. Now, Man is put into a state of Trial once more, into a capacity to chuse whether he will be happy or miserable: The Seed of the Woman is promis'd to bruise the Head of the Serpent; but withal, the Woman must be content to undergo *pain* and subjection; and the Man having by his folly brought a *Curse* upon the *Earth*, of which he was constituted Lord, must be content to eat his Bread *in sorrow*, and *in the sweat of his brow*. For now by *Sin* great Travel (as the wise Son of *Sirach* saith) is created for every man, and an heavy yoke is upon the sons of Adam; from the day that they go out of their mother's womb, till the day that they return to the mother of all things. The consequences that follow from this Consideration of Labour as an Infliction for, or as an Evil flowing from Sin,

Sin, ought I think at least to be these three.

§. First, Since therefore *Jesus Christ* the Seed of the Woman, the Mediator betwixt God and Man, undertook to procure the Pardon and Restauration of Man on this condition, That Man should with Him tast of the Bitterness of Sin: Wilt thou, O Man, that callest thy self a Christian, refuse to satisfy this Condition? Dost thou think it hard to tast of the same Cup, to bear a little of the Chastisement with thy Saviour, who has submitted to so very much for thee? God was graciously pleas'd to chuse Labour and Travel for this Chastisement, without satisfying which, thou must never expect to obtain thy Pardon. Indeed if thou hast no need of this, thou mayest e'en then follow thy own Ease, as thou pleasest, walk in the ways of thy heart, and in the sight of thine eyes, and trample on any Condition that brings with it the least pain: But if thou art otherwise perswaded, as I doubt not but thou art, then submit contentedly to this Correction, and think not thy self too good for a little Toil or Labour, that is the *Effect* of thy Guilt, and is become by the Grace of God an *Instrument* in thy Release.

§. Secondly, Since God was so very merciful toward his offending Creature, as for

all the Punishment of his Crimes to take no more but a *Moderate Labour* for a *short time*, that so he might afterward *rest* with his God, and be advanced to a nobler state of Bliss and Honour, than even that which he had lost by the most vile and sottish Rebellion: It behoves him not only with *Contentedness* to submit to this light Chastisement; but also with the humblest *Thanks* to praise the Mildness and Indulgence of his kind Father, that has made it so easy, for him to undergo; but especially for this that he has been pleased to produce Hony from Bitterness, and to make Sorrow and Labour instrumental to Joy and Rest. Consider whether any thing could more deeply concern the Almighty Creator, than to be frustrated of his End in his darling and most belov'd Creature, to see his Love despis'd, his Labour spoil'd, and his Image defac'd; to see his Benefits slighted and abused, all Obligations trampled on, and the most necessary, sacred and lovely Law in the World, broken by his ungrateful Child: Consider all this, and tell me if thou canst, what is there that could move him in the least, to mitigate a Punishment, which was not only enhanced by so many provocations, but was by his rebellious Creature violently pull'd on himself? Could it be any thing beside Infinite Mercy? Was there

there any thing to move him, but his own essential infinite Goodness, which after such liberal Effects of it had been so basely undervalued. It has been said by some Persons very piously, *That it were better that the whole World should be annihilated, than a Sin committed.* For, say they, the World may be created again with ease, and all that is in it be repair'd with the Breath of his Word: But a Sin once committed, can never be undone, but will appear in its place throughout all Eternity. If Sin therefore be so great an Evil, so strange a Monster, something that I know not how to name, so infinitely opposite to the Divine Purity, and if it cost more to hinder its Effect, than to create a World, as nothing is more certain than it doth; consider, I pray good Christian, whether thou hast not the highest reason to be thankful, in that the Burthen imposed on thee, is no heavier; which, had it not been lightn'd, would most infallibly have press'd thee down into the bottomless-pit. Well, I hope thou art sufficiently sensible of this. But this is not all: For,

§. Thirdly, Since God has been so good, as not only to moderate the Punishment of sin to Man, but even to condescend to accept it, when dutifully underwent, as a capacity for the greatest Enjoyments; it is
not

not enough for thee to be Thankful, unless also thou endeavour to undergo it in such a manner as shall be most serviceable, and best answer such his gracious Dispensation. When ever therefore thou findest thy self wearied and oppress'd with Labour, this ought to put thee in mind that thou art not to take up thy Habitation here, but to look for one where Care and Labour never enter; and where thou mayest safely say to thy Soul, *Here take thy Rest*. Let every Uneasiness in Labour teach thee to *wean off* thy Affections from the Body, hinder the Distractions of thy Soul, and bring her *nearer* to her God. Then will this light Punishment which endureth but for a moment, work for thee a more weighty and lasting Crown of Glory: Then will this Ordinary, but truly *wholsom* Penance, having daily more and more estranged thee from the love of the Flesh, and taught thee by inward Retirements in the midst of thy Business, to converse in thy Spirit with Him who is always no less present to it, than thou art to thy self, thereby prepare for thee a far more exceeding weight of Joy: which he cannot fail to give to as many as make a right use of their Labours; considering them as the *Consequences*, and *Chastisements* of their sinful Deformity. And by this means is the *Evil* of Sin converted
into

into its *Remedy*; the remaining *Venom* of the Serpent into a very good *Antidote* or *Treacle*; and a *Punishment* suffer'd for *Crimes* into an *Act* of *Religion*. Which is the other, and more *lovely* Face, under which it comes now to be consider'd.

IN the Second place it ought with all diligence to be remember'd, That Labour ought not so much to be look'd on as a Penalty for our Transgression; but much rather as an Act of Religious Worship: and the former only in order to this latter. For Labour is indeed, with respect to Man, one of the first and most *essential* Worships of God, of all I mean not *purely* Spiritual, when it is perform'd according to God's Design and Institution. It doth not appear that He ever enjoyned or instituted any other external Worship, Rite, or Ceremony, than this for above two thousand years in the World. Now every outward Worship, or Religious Rite, being for no other end than to *recollect* the Soul into *Inward* Acts of Adoration, Love and Obedience; and to *call* her *back* to God, even by those very means which of themselves would be apt to *withdraw* and *distract* her from Him. It cannot be otherwise, but that those external parts of Worship, or Religious Rites, which are *instituted* by God *himself* as long as they *continue* so, must have something in them
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proper to recal the Soul of Man into such inward Acts (wherein the Spirit, the Soul, and the Life of all Religion consists) after a *wiser and more excellent* manner than any other, which either *are*, or *can* be establish'd by any *meaner* Authority, or *lesser* Wisdom. And this they do several ways: First, by Consideration that they are of *immediate Divine* Appointment. Secondly, By the *Mortification* of the *Body*. Thirdly, By that *Instruction*, that is contain'd or *vail'd* under them. And fourthly, By the *Divine Blessing*, which never fails to *concur with*, and to be *convey'd by* them, as often as they are rightly us'd. All this, I think, is plain, as Antiently in *Circumcision* and *Sacrifices*: so, at present, in *Baptism* and the *Lords Supper*.

§. But what can be more evident, dear Christian, than that bodily Labour doth, in its right use, most nobly recal thy Soul to God by all these ways? For how, O Man, canst thou forget, whilst thou workest with thy hands, the Word of thy God, That *in the Sweat of thy face shalt thou eat Bread*? Or how canst thou forbear, being in this manner constantly admonish'd of the Evil and Misery of *Disobedience*, to *fear* and *obey* thy God as thou oughtest? Tell me, how canst thou, being thus engag'd to this *Bodyly*
Exer.

Exercise, forget to mortify and tame thy proud *Flesh*, that thy *Soul* may be more at liberty to admit the *inward* workings of the *Holy Spirit* upon her? Or art thou in the *next* place so blind, as not to see the *Instruction* contain'd under this Primitive Establishment of thy good God? Canst thou be content thus to toil and sweat, for a little *Bodily* Nourishment, that by this thou mayest sustain a few years, at the best, a *toilſom* and a *miferable* Life? and art thou not content to take as much pains to feed thy self with that Food, which infinitely more surpasses the richest dishes and Cates of Palaces, than they do thy brown Bread; to gain thereby, as soon as the Work is done, which cannot last long, for all Eternity a most *delightful* and *happy* Life? Canst thou do all this, my Friend, to provide thy self, or thy Family, with a little *perishing* Food, and do so very little to get either for thy self, or them, that Heavenly *Manna*, which is *incorruptible*, and which deserves a thousand, nay a million of times, more than all that thou canst ever do? Let this, I pray, be seriously consider'd; that so the *Instruction* may not be *lost* which is contain'd under this *Outward Institution*, nor the Designs of God in it *frustrated* and made *void*. So by this means thou shalt be able to perform

form a most essential and most acceptable piece of Service to the Author of thy *Being* and thy *Happiness*. Nor is there the least glimpse of Reason for thee to doubt, in the last place, as if he would ever fail to send his Blessing along with it, as often as it is thus perform'd according to his Institution. For which purpose, it will be fit to keep in thy mind those *wise* and *righteous Designs* of His, for the bringing thee back to Himself, by an Establishment so unpleasant in it self. These *Designs* thou wilt find to be such as these, *viz.*

§. I. First, Bodily Labour was instituted by the most wise and just God, and commanded Man to the end, to bring forth in him, a constant *Obedience* and *Submission* to his Commands. Since therefore, whoever thou art, that God has *commanded* thee to work, do thou learn hereby continually, and on every occasion cheerfully to *submit* thy self to the Orders of his Divine Majesty, and resolutely *obey* all his Precepts; as being assured that this was the main End for which he was pleas'd to impose so seemingly an hard Command.

§. II. Secondly, Bodily Labour was instituted for Man in his fallen Estate, by the same most wise and just God, that his proud and haughty Heart might be *hum-
bled*

bled by mean and vile things. Nothing can fit the Soul for the Receiving *light-som* and *comfortable* Influxes of God, beside *Humility*; as nothing more widely withdraws her *from him*, and tumbles her into *Darkness* and *Grief*; then *Pride*, that loathsom Monster, which first threw Man out of *Paradise*, and now continues to barr the way back. Art thou not happy, O Christian, that thou art farther than a great many others remov'd from the Temptations and Attaques of this foul Fiend? if thou art wise, thou wilt think so, and thank God. I hope at least thou art wiser, than to wish after that, which in all likelihood would be a Serpent in thy Bosom, would secretly sting thee to death, and then cast thee into such a state, as I am perswaded thou canst not think on without shaking. Nothing indeed naturally more conduces to the beating down and Conquering the proud Heart of Man, than Affliction and Labour; nothing can be found out a more sensible sign of his Meanness and Necessitous condition than this: And let me tell thee, my dear Christian, that if this has its proper effect on thee, thou art a great deal more Happy, than if thou worest a Crown, and didst enjoy all earthly Happiness. For if the Great Persons of the World do undergo less trouble and pains than thee, which too

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I very much doubt, I am sure their Pleasures and Enjoyments are far more dangerous than thy most painful Labours. By them they have only so much the more to resist, and conquer than thou hast. What thinkest thou, canst thou envy them this? No sure. Say rather in thy self, 'I thank thee, O Heavenly Father, that thou hast plac'd me in this State, in which its necessary for me by the sweat of my Brow to gain my Bread; and that I am not expos'd to those great Dangers and Temptations with those above me, which would most likely have overpower'd me, and lifted me up against thee, my kind Benefactor; since I am so little able at this distance from them, to repress and conquer this proud Heart of mine. Do thou, O my Father, break it: do what thou wilt, so it be broken and *humbled*, and fit to receive Thee, my *Love*, my *Light* and my *Joy*. O let me ever cheerfully submit to thy Dispensation, and never call that hard, which Thou thinkest best for calling me to Thee.

§. III. Thirdly, As soon as the Heart of Man was turn'd away from God by *Pride*, there presently crept into it a *slothful* Disposition, strongly inclining it to the love of *Ease* and *sensible Pleasure*. Now it being no less necessary to mortify this, than the former: God who is wise, and

and good, and just in all his Institutions; ordain'd Labor for Man, that by the mortification of his Sloath, Ease and Pleasure, he might be brought to have a due value for what he had lost; and to labour after that *Rest* and *Delight*, that are only capable to satisfy a Creature of Original so *noble*, and of Desires so *boundless*. The Mischiefs that *Sloath* and *Ease* bring both to Soul and Body, are so very Many, and so very Great, as but to hint at them, would take up a large Discourse; of which I doubt not but thy own Experience may afford plenty of miserable Instances enough. As if it were indeed true in the most literal sense; That the Working and Industrious Person is expos'd only to *one*, but the Lazy and the Sloathful to *all* the Devils in Hell. Nor are those which proceed from the *Pleasures* of the *Body* either fewer, or less considerable. Thou may'st be certain of this, that thou hast not made the least step to *true* Happiness, unless thou art fully convinced that thou art not otherwise *capable* to relish those noble and exalted *Pleasures* of the *Spirit*, which thy good Father invites thee to *partake of*, than according to the measure that thou art *withdrawn* from those mean and ignoble ones of the *Flesh*. Tell me therefore, O my Friend, hast thou not reason to thank this kind Father of thine,

that he hath put thee in a State, in which thou hast so much less to do toward the subduing, and bringing under the Body to the Spirit, than many others of his Children. Let me tell thee, thou art insensible, if thou dost not bless him: I hope thou dost with all thy Heart: But if (which God forbid) thou dost hanker after the Onions and Garlick of *Egypt*; then I would have thee e'en fairly set down, and never expect to enter the *Promis'd Land*, flowing with Milk and Hony. Well, but I will hope better things, as that thou wilt endeavor with all thy might to destroy this silly hankering, and so fit thy self for an Admission to those *pure Delights*, that are prepared for *refined Souls*.

§. IV. Fourthly, As Man, who in his Original State was but a little lower than the Angels, and stood not in need of any thing, having all his desires abundantly satisfied, as long as they stood, in the *first* place, directed toward God; became through *sin*, a *poor* and *needy* Creature: This God in his Wisdom and Goodness, thought fit to appoint a Rule, whereby to *releive* the Poverty, and *succor* the needs of this miserable Creature, and thereby *bring him back* to Himself. Thou oughtest therefore to remember, O Man, that in Conformity to this Rule, thou art obliged not only to exercise an Act of *Charity*

toward thy *Own self*, by seeking to preserve thy Life, for the sake and love of God, and out of a sense of his righteous Law; but also for the same love of God, to work for those of thy *Friends and Relations*, that are *not able* to work themselves, or who cannot sufficiently provide for their *Necessities*. But if thou dost this in the first place for thy *own*, or for *their* sake, be not so miserably deceiv'd, as to think thy self a *Christian*: without this *Charity*; a dead Corps is altogether as much a *Man*, as thou art a *Christian*. Believe me, this *Selfish Love* is the very Root and Principle of *Hell* Within thee; and only so far as thou *mortifiest* and *killest* this, canst thou be said to have any *Life* with respect to *God*, or to enjoy any share of the *Divine Image* and *Life*, which is the sole Root and Principle of *Everlasting Joy*. Think, my dear Friend, what manner of *Charity* it is, which I thus commend to thee, as the *Office* of thy *Labour*, and as what will most certainly be requir'd at thy hands.

§. V. Fifthly, As Man, who in his Primitive State of Innocence, was not only exempted from all Need, but also freed from every Violence and Grief, so that it was not possible for any thing *without him*, to discompose or disorder him in the least, or to bring to him but never so little sorrow

or pain; became thro' Sin not only a
 Poor and Indigent, but also an *Afflicted*
 and *Calamitous* Creature, expos'd to the
 rude Attaques of every thing *Without him*:
 the most wise and Merciful God, was gra-
 ciously pleas'd to appoint a Rule for his
 Rebellious Child, whereby he might be
 taught by *suffering*, in some small mea-
 sure, the sad *effects* of his Crime, to re-
 member the State whence he is fall'n, to
 reflect on the most ugly loathsomeness of
 Sin, to consider and put to heart its wo-
 ful and dire attendance; and so leaving
 the husks and the draff of impure Swine,
 to return to *Him*, whom he had other-
 wise forgotten, who will not fail to em-
 brace, and entertain with the most Affe-
 ctionate Expressions of his Love; This
Son that was dead, and is alive again; that
was lost, and is found. Luk. c. XV. v. 32.
 Consider this *End* of thy Labour, and be
 wise: Consider betime's. There is not a
 Maxim, that I can find, of greater Truth,
 or more worthy of the most serious con-
 sideration of every one, than this, That
All things falln into a corruptible state, are
to be restored, and perfected by suffering.
 Think, and think again on this; for 'tis
 a Truth as of great *Evidence*, so of great
Extent: 'tis that in which even the most
 profound Philosophers, and the most
 learned Divines may lose themselves:
 And

And yet this is that which thou mayest easily reach, and I hope thou dost render familiar to thy self. Canst thou complain that God has plac'd thee in the *School of Patience*: many righteous Souls have rejoiced for this same. Be of good courage, I say; never repine at a little hardship, but rather *thank* thy good God for taking such a Method to *cure* thee, and *draw* thee to Himself. As well may a Body, that has all its Limbs disjointed, or broken into splinters, be set aright again, and be made as sound as at first without *pain*; or one that groans under the most heavy and tormenting pangs of the most cruel Distemper, or has his senses numm'd, or his Faculties doz'd in a cold and clammy sleep, be restored to his perfect *Strength* and *Health*, without *bearing* or *feeling* any thing: as a Soul that is put into disorder, and, as it were, disjointed thro' Folly, or sick and diseas'd thro' Sin, be restored to its perfect *soundness*, that refuses to *endure* any *Pain* in a *change* which is so *much more* considerable. Nothing is more reasonable, just and necessary, than to bear with a *bitter* Potion, without taking which it's impossible to be ever *cured*. But dost thou think this a *distastful* Virtue to *suffer* in *Patience*? if thou dost, thou thy self hast made it *so*: it receives only *Bitterness* from Sin;

but Life and Beauty from God. Which must be acknowledg'd by all, to be very extraordinary and lovely. So much indeed as in this one syllable, *Bear*, is contain'd no less than one half of the noblest Philosophy that ever enrich'd Mankind; and I am much mistaken if it make a less figure, in the Religion of a *Suffering* Saviour.

§. VI. Sixthly, Had Man, who thro' Sin was become an Afflicted and Calamitous Creature, and was therefore by God instructed in the Lesson of Patience, which he was directed to learn from hard Labour, and from the Curse on the Earth; been hereby exposed to such Pains only, as did *necessarily* spring from the *Disorder* of the World, perhaps it would have been no such hard matter to a *strong* Constitution to have born them. But to ly open to all the Injuries and hard usages of those of *our* kind, who are as bad, or worse than our selves; this seems to be a task of far greater difficulty, and yet of no less necessity: Wherefore the most wise and just God instituted and commanded the Exercise of Bodily Labour for this farther end, that the Passions being *not* pamper'd by Luxury or Ease, Man might be able by such a *painful* subduing them; not to take any notice of those many Causes of Anger and Di-

Distast, that continually offer themselves, but *wholly* to *surrender* himself to the Righteous *Judge* of the World; making his Breast a Sanctuary of Peace, while both his *Body* and his *Mind* are so employ'd for him, that he has not *while* to be disturb'd, or concern'd with the *Disorders*, or *Follies* of *other* people. There are not lacking Examples of more than a few, who to learn this Excellent Virtue, have chosen to submit themselves to *servile* Offices and *base* Emploiments, from which by their Estates they have been exempted. Is this which was in them a *Condescension*, in thee a Necessity? Consider whether it be not easier for thee, than for them; and whether thou hast not a greater Obligation, by such a Mastery over thy self, to obtain that blessed *Meekness* of Spirit, which will make thee to triumph over all the *Injuries* and *Indignities*, that is in the power of Man to offer; prepare for thee perpetual *Victories*; fit thee for the Temple of the *Holy Ghost*; and make thee able to enjoy, notwithstanding all Disturbances, the Blessings of the Heaven above, and of the Earth beneath. Whereas the Passionate and Rageful are utterly incapable of enjoying either: but *Blessed are the Meek, for they shall inherit the Earth*; and pass from *this* Inheritance to a *better*, into which our ever

Blessed Fore-runner is thro' *Meekness* and Long-suffering arriv'd, and *Set down at the right hand of God*, giving us an *Example*, that we might follow *his Steps*; and *find Rest unto our Souls*. *Matth. XI. 29.*

§. VII. The proud heart of Man is naturally carry'd to murmur and repine, if it meet with any Uneasiness; hankers after Greatness and Ease; greedily seeks for Riches, and envies them in another; all which being Dispositions directly contrary to that Serenity and Sobriety of Mind, which is absolutely necessary, to make it capable of any real Happiness; it pleas'd our good God to impose a Rule and Task on our *Corrupted Nature*, whereby having daily Occasions, we might learn that most pleasant Virtue *Contentment*; and drive out, and overcome all those torturing Furies that are lodg'd in a *Murmuring, Ambitious, Covetous or Envious Breast*. Canst thou look on these with any Satisfaction? Surely thou canst not. Tell me, O Christian, dost thou not think that the Wise Man had reason to say, *Better is a bit of Bread with Content, than a fatted Ox with strife*. Wherefore now let thy *Conversation*, thy Disposition and Temper of Mind, *be without Covetousness, and be content with such things as thou hast*; be fully satisfied with what ever God at present allows thee: for as he said

to *Joshua*, *Josh. c. I. v. 5.* so says he now to thee, *I will never leave thee, nor forsake thee*: Only be thou *strong*, and of a good *courage*; and so mayest thou tho' poor and needy, tho' persecuted, afflicted, and tormented, with the Saints of Old, boldly say, *The Lord is my helper*; yea, in *God have I put my trust*, and *I will not fear what Flesh shall do unto me*, *Psal. LVI. v. 11. Heb. c. XIII. v. 5, 6.* For by this shalt thou be able to get advantage over *Poverty*, *Affliction*, *Sickness*, nay even *Death* it self, with all kind of *Casualties* to which thou art expos'd by reason of thy frail Condition. Be assured that *Godliness with Contentment is great gain*: and remember how *they that Will be rich*, that set their Minds, which are design'd for a far *Nobler End*, on the getting of riches, *fall into Temptation and a Snare*, and into many foolish lusts, which drown men in destruction and perdition. *1 Tim. VI. 6, 9.*

§. VIII. Lastly, Labour was ordain'd for Man, that he seeing himself bound to work, that he might provide food and raiment for his Body, should be thereby admonish'd to labour with all his might after that *Divine Grace*, with which he has most need to *feed and clothe his Soul*; and not expect to be translated hence into the pure and holy Mansions of Heaven,
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by an unresistible sort of Grace, whether he will or no. I hope rather, my Friend, that thou thinkest no Labour too great for thee, to save thee from the sad lot of the *Slothful and unprofitable servant*, which is to be *cast into utter darkness*. Give then all diligence, gird up the loyns of thy Mind, be sober and hope to the end. *Labour not for (set not thy Heart upon) the meat that perisheth, but for that meat which endureth to everlasting Life, John VI. v. 27.* and so by *patient continuance in well-doing*, thinking it thy Meat and thy Drink to do the Will of thy Heavenly Father, *Seek for Glory, and Honour, and Immortality.*

Whosoever labours after this manner, performs in it the best and divinest of all External Worshipps, whose end is to *draw* the Soul by *sensible* Means nearer to God. But whosoever in his Labour neglects these Considerations, doth certainly work like a *Beast*. Nay, if thou workest without thinking on *God*, or his *Institution*, thou art in truth the *greater* Beast of the two. Whoever labours for the Ends of *Pleasure, Vanity, or Covetousness*, and who is busy'd about hurtful or wicked Employments, such an one cannot in any wise be said to labour as the *Child of God*: therefore be not *deceiv'd*, for many are hereby, (wholly forgetting its primitive
Insti-

Institution,) become the *slaves* of the *Devil*. And this, I suppose, thou thinkest the *lowest* degrading of thy self that is possible.

There is indeed no Estate of Perfection so sublime, that Humane Nature is capable of, to which one may not arrive by Labour, directed according to the Designs of God. This is that in which the Holy Patriarchs of old, while they had hardly any other Ceremonies, or External Worship, than this appointed, became the *Friends* of God; and were advanced to a *near* Communion with Him on Earth. It was by this Exercise for about the first forty years of his Life, that *Moses* arriv'd to that excellent pitch of Obedience, Submission and Humility, *refusing to be call'd the Son of Pharaoh's Daughter*; of Mortification, Charity and Patience, *choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season*; Of Meekness, Contentedness, and the highest inward Recollection and Wisdom, *esteeming the reproach of Christ greater riches than the treasures of Egypt*, *Heb. XI. 24, 25, 26.* who thereby spoke to God *face to face*, and received from him this Testimony, *I know thee by Name, and thou hast found Grace in my sight, Exo. xxxiii. 12.* Nay, a Greater than *Moses*, even Our Blessed Lord himself, chose no other

Exer-

Exercise than this, in the time of his *Humiliation*; while he grew in *Wisdom and in favour with God and Men*, before his Public Manifestation to the World. He submitted himself to *work* at an *ordinary* and *laborious* Trade, to earn his own Victuals, and disdain'd not to serve his Neighbours that had any use of him, in such low *manual* Offices for the greatest part of his Life, and to assist the Necessities of his Family. And what art thou *proud Worm*, that canst despise, or repine at *that*, which thy *Master* and thy *Redeemer* underwent for the sake of *thee*? Dost thou not think that He hereby design'd to leave thee such a *Pattern* of *Humility*, as might be able to bring down thy haughty Stomach; and might instruct thee how *Corporal* Labour is not any *Hindrance* in, but may it self be made a most acceptable *Worship* to God? To this purpose, it is said of a late Eminent Scholar, that after a most learn'd and excellent *Defence* of the *Truth of the Christian Religion*, and an Elaborate *Comment* on the *whole Bible*, as well as many other fam'd Pieces, in Divinity, Law, History, and other Sciences, which advanc'd him to several Public Embassies, and the greatest Honours; this Illustrious Person after all, concluded his Life, with this Protestation, That *He would give all his*
Learn-

Learning and Honour, for the plain Integrity and harmless Innocency of John Vrick; who was a poor Man that, dividing the Day into three parts, spent eight hours of it in Labour, eight in the Necessaries of Life, and the other eight in Reading and Prayer. For

There is this further plain Advantage of *Bodily* Labour to be consider'd, that it requires not so great a measure of Abilities and Grace, as doth the *Spiritual*. Study, or *Spiritual* Labour, is indeed a great Labour: so very great, as none can conceive, but such as have felt it; and requires doubtless much larger Abilities, *more and different* Talents, and *greater* Graces, than what are requir'd toward that of the *Body*, that it be exercis'd as it ought. The Miscarriages of *this* are not only *greater*, but *easier* too; for *Knowledge puffeth up*, and without the greatest care and caution that is possible, this sort of Labour will feed the Pride and Vanity, and nourish the Passion of the *diseased* Mind: Whereas the other, as we have seen, is more fitted to produce those so needful Qualifications of Humility, Mortification, and Meekness.

Thus have I endeavour'd to teach thee, in short, how thou oughtest to look Always on thy Labour, as the *Effect* and *Punishment* of thy Sin; to remember that
thou

thou must never expect to be *fav'd*, unless thou be content to *tast* its *evil*; be sincerely *thankful*, for that it is no heavier; be *resolv'd*, by a wise and chearful Submission unto thy *share* of the *Cross*, to seek for *those things that are Above*, and to balk at no difficulty, that so thou maist but at last enter into the *Rest of the Lord*: Nor is this all, for thou hast here both a *Warning*, and a *Method*, how thou maist even *sweeten* all its *Bitterness*, turning it into a most acceptable piece of *Service* to thy most kind Creator and Benefactor; by directing it according to his *Designs*, and learning thence those most necessary *Graces* of Obedience, Humility and Industry; of Temperance, Charity, and Patience; of Meekness, Contentedness, and even the highest pitch of Spiritual Recollection, and Conversation with Him, that thy Nature is capable of on this side Heaven. And is *this* such a mean or pitiful estate, that thou canst in the least envy *that* of those, who by being the *Lumber* of *this* World, make themselves *Fuel* for a *worse*? No, I am perswaded thou canst not. Methinks, I hear thee make this Answer, I will not hereafter account any Estate too mean, or any Labour too hard, which is capable of compassing such glorious Ends; No Toil can be too great, which draws me *nearer* to my God: No
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Condition *too* low, which lifts me thus *high*. Well, then suppose (what is at this time the lot of so many Christians, better every way than thee,) that thou werst a slave chain'd to an Oar; or werst condemn'd to some dark Mine, there to be depriv'd of all the Light and Enjoyment of this World; could'st thou by such Acts as these set thy self free, and no more than exchange a few paltry and fading, for great and constant Delights? Examine thy Heart seriously, what in such a case thou would'st do. If thou could'st do so, then hast thou truly learnt *Christ*: but if not, I can never flatter thee, to tell thee, that thou art a *Member of Christ*, or a *Child of God*. But perhaps thou wilt say, This is as far off from me: God be thank'd, there's little danger yet of my falling into such a state. Well, but however, I advise thee, as thou lovest thy self, not to *put* it *far* from thee, but to make it by all manner of ways familiar to thee; that so thou may'st not be unprovided against any disposal of Providence. But if, dear *Christian* and *Countryman*, the Lot be fallen to thee in a better Ground, consider what reason thou hast to thank thy good God, for laying so *little* upon *thee*, in comparison of what the poorer sort in most other Nations do bear: And forget not to offer up thy
prayers

prayers to their Father and thine, even the Father of our Lord *Jesus Christ*, that he would be pleas'd to support them with his Spirit, under their most heavy Oppression, and also enable *thee* to undergo it couragiously, if he should call thee to drink with them of the same *bitter Cup*. Nothing else now remains, but that after such a Prospect of Labour; as renders it both the *Natural* Punishment for Sin, and an Acceptable Act of Worship to God; which in the Bowels of Mercy I intreat thee, dear *Christian*, not to forget; I shew in the last place, to the end I may make what I have said for thy sake, the more Useful, how thou may'st draw Hence such proper *Exercises* of Religion, as are aforementioned.

I. IN the first place therefore, if thou hast any sense, as I hope thou hast a great one of what thou hast hitherto read, (which God grant may never be brought into Judgment against thee,) I am fully satisfied that thou wilt *presently*, without any longer put-offs or delays, resolve and purpose to convert thy *Work* into a *Service* of God, and ~~for~~ *Worship* Him, in all the Designs of this His most ancient *Establishment*, for the rest of thy Life. And especially thou wilt be ~~to~~ much the more earnest in this, if it appear that thou hast *dishonour'd* Him heretofore, by that where-
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in thou oughtest *only* to have consider'd thy own *Baseness*, and His *Honour*. If hitherto thou hast *mistaken its* Ends, thou wilt be truly glad that thou art now at last *undeceiv'd*, and wilt labour *more* diligently for the time to come, to keep them constantly in thy view: And if thine Heart accuse thee for having ever turn'd it into a *Worship* of the *Devil*, and of thy *Lusts*, thine Heart will also admonish thee to *Consecrate* it now, for ever hereafter, to *God*, according to his Blessed Institution, and will the *more* powerfully press thee to do this *Effectually* and *wholly*, not *faintly*, or *partially*; by vigorously stirring thee up to *begin* with as much Solemnity, and Particularness, as either *Thy self*, or the *Matter* is capable of, thereby to make the Impression the deeper and more lasting. Place then thy self in the presence of God, reflect seriously on thy *past* Estate, and *that* which by his Grace thou art invited to enter into, and when, after having minutely and impartially weigh'd the Advantages, or Disadvantages of both, thou art *fully* Resolv'd; then with the most ardent Affection, and Resentment that is possible, declare this thy *Resolution* and *Purpose*: Which thou may'st do in the manner following. But first meditate upon, and consider it a while: Then upon thy bended Knees,

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from

from the bottom of thy Heart say,

IN the Name of God. *Amen.* I *A. B.*
 resolve henceforward never more to
 Labour again as the Horfe and the Mule
without Understanding, but constantly to
 look on, and resolvedly to embrace that
 State of Labour to which I am by my
 good God appointed, as a *Chastisement*
 for my Rebellion *against*, and a *Mean* to
 reduce me back to that Loyalty and Al-
 legiance which is due to his Divine Ma-
 jesty. I will evermore detest and abhor,
 as I do now most sincerely, from the bot-
 tom of my Heart, detest and abhor; in
 the Sight of God and of all the Court of
 Heaven, *Sin*, which is its accursed Cause;
 I will quietly, nay thankfully undergo it,
 for that it is no greater; and will study
 to make it serve all those good and wise
 Ends, of which it is capable: I will La-
 bour to be perfectly obedient to all the
 Commands of my God; I will humble my
 self before Him as low as I can, because
 it is not possible as low as I deserve; I
 will strive to the utmost to be as *diligent*
 and *industrious* in my Calling, as *sober* and
temperate in the government of my Sen-
 ses, as *charitable* and *assisting* towards my
 Neighbours and Friends; as *patient* under
 all hardship and pain; as *meek* under eve-
 ry harsh usage, and injurious insultings
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from my Fellow-creature ; as *contented*
and *cheerful* in the meanness of my Con-
dition ; and lastly, as far *remov'd* from the
World, and as nearly *united* to God, as
either He hereby designs and invites me
to be, or as I have need of: For as much
as I am assur'd that He cannot deny me
any Assistance of his Holy Spirit, which
I beg through the Merits of his only be-
gotten Son, my Lord and Saviour *Jesus*
Christ. Amen.

II. Next, after this *Protestation* made,
and *Resolution* declar'd as in the presence
of God, and of the whole Court of Hea-
ven, that it may become Effectual in thy
Life, thou art to keep every Branch of
it in thy Mind, and to secure the same
in thine Heart by fervent and faithful
Prayer: For this purpose, after I have
directed thee, how to form in thy Spirit
a *General Abhorrence* of *Sin*, and to ex-
press thy *Acknowledgments* to God for his
wonderful Goodness ; I will teach thee on
all occasions, according as thy needs shall
direct, to call down the *Divine* Assistance,
to enable thee in the performance of *every*
part. But before all things, it's necessary
that thou beg it of thy Heavenly Father,
that there may be imprinted on thee a
just Detestation and Abhorrence of all
manner of *Sin*, the fruitful *Mother* of thy
Misery. To which end, say,

ALmighty God, the Father of our Lord Jesus Christ, grant, I beseech thee, that I may have that due sense as well of Thine infinite *Purity* and *Happiness*, as of mine own *Deformity* and *Misery*, that I may abhor my self in dust and ashes before Thee; and while I eat my Bread in the Sweat of my brow, may never forget to detest and fly that Monster, which has laid this *Yoke* on my shoulders, that I may confess to Thee my strange Vileness and Folly, and feeling thus in part the bitter Effect of Sin, may not only *detest* and *confess*, but be also ever ready to *satisfy* any Condition that will release me from its accursed slavery, for the Love and thro' the Merits of Him, who submitted himself to bear so large a share, that mine might be no more, even thy most glorious and most adorable Son, my only Redeemer and Mediator *Jesus Christ*.

Then in the deepest Humility of thy Soul, address thy self to the most Merciful God in the following, or like Form of *Thanksgiving*.

ALmighty God, Father of all Mercies, I thine unworthy servant, do give Thee most humble and hearty thanks, for thy great goodness and loving kindness towards me, in that thou didst not only send Thy only begotten Son to deliver

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ver me from the Bondage of Sin and Death, and so restore me to the Influences of thy Favour, which are *Light* and *Joy* everlasting, by suffering together with me what I had brought upon my self; but didst also make the Burthen for me so easy, and the Chastisement so light, as I can wish it in Prudence neither easier, nor lighter. But especially I bless thee, O heavenly Father, for that thou wert pleas'd even to turn this *remaining Effect* of Sin, thro' the *Efficacious* Mediation of this same dearly beloved Son, into a most powerful Remedy *against* it, that it may be to me, if I please, the proper Instrument of my Happiness, thro' the same *Jesus Christ*; to whom with Thee, and the Holy Ghost, be all Honour and Glory, world without end. *Amen.*

Now in nothing more fitly canst thou shew thy *Abhorrence* of Sin, or *Thankfulness*, than by carefully watching thy Soul, and on all occasions, as thou either find'st thy self inwardly *mov'd* to some particular Exercise, or *assaulted* by any Temptation, strengthening thy self by Supplication to thy Heavenly Father, for such Graces, as thou standest most in need of, who when *thou askest Bread*, will not refuse it thee, or *give thee a Stone* in its stead. Wherefore *Ask, and it shall be given: Seek, and thou shalt find.*

P R A Y E R S.

For Resolution.

MOST gracious God, who of thine infinite Goodness wast pleas'd both to make my Burthen so light, and even to condescend to accept this, if born according to Thine Appointment, as a Qualification for that Heavenly Rest, and those boundless Joys, which Thou hast prepared for such as love and seek thee, I humbly beseech Thee, so to assist me with Thy Grace, that I may be able in such wise to bear and undergo the same, with entire conformity to thy most blessed Will, and all thy righteous Designs herein; that I fail not, after having felt the weight of Sin for a while, of being remov'd thither where Death and Sin have no power, that so I may enjoy the pleasures of Thy presence for evermore, thro' the alone Merits of thy well-beloved Son *Jesus Christ*, our Lord and Saviour. *Amen.*

For Obedience.

O Almighty God, to whom all things both in heaven and Earth owe entire Obedience; grant, I beseech thee, that I constantly considering how Thou hast appointed Labour for Man, may thereby

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at all times be put in mind of the great evil of *Disobedience* to thy righteous Law, and learn to submit my self *sincerely* to its Guidance, and study to obey *all* thy Commands, thro' *Jesus Christ* our Lord. *Amen.*

For Humility.

Most Glorious and Eternal God, who resistest the *proud*, and art pleas'd to dwell with the *humble* Spirit, and who hast for this end appointed Bodily Labour for me, that my proud Heart may be tam'd and humbled by it, so as to be fit to receive the *light* and *gladsom* Influence of Thy Countenance; do thou powerfully convince me of mine own wretchedness and folly, that I may no longer nourish, or covet any high opinion of my self, but above all things, seek that most excellent grace of *Humility*, which is the Fountain of all Blessing. Grant this, O Lord, for his sake who humbled himself not only to the meanest of Services, but even to the Death of the Cross, *Jesus Christ.* *Amen.*

For Industry.

Most Wise and Righteous God, who hast ordain'd that Man should be born to Labour; never let me, I pray thee, resist that design of Thine; but so hedge me in all the time of my Pilgrimage, and press me forward, that I may never give

my self up to Easiness and Idleness of life: but may so employ my time, as not to fall under the sentence of the Slothful and the Unprofitable Servant: Hear, O Lord, and assist me, for the sake of *Jesus Christ*.

For Temperance.

Blessed God, who art graciously pleas'd to give me this daily Warning to withdraw my Mind from the pleasures of the Body; assist me, I beseech thee, with thy Holy Spirit, that I may ever listen to His merciful Counsels, and make such use of the weight that surrounds me, that the *Flesh being thereby subdued to the Spirit*, I may ever obey thy godly motions in righteousness and true Holiness, to the honour and glory of thy holy Name, thro' *Jesus Christ*.

For Charity.

Gracious Lord, who hast in thy Wisdom ordained Labour, whereby to succour the needs of our frail Nature; grant that I may by Diligence and Industry ever study to be useful, not to my self alone, but likewise to others; and to attain that most excellent Gift of *Charity*, the very Root and Bond of Peace, and of all vertuous Acts. Grant this, O Heavenly Father, for thine only Son *Jesus Christ's* sake. *Amen.*

For

For Patience.

LEt thy merciful Ears, O Lord be open to my Petitions, and thy Grace ever ready to support me, that I duly considering how poor, and naked, and miserable Sin has made me, may learn stedfastly to shun all unrighteousness, and patiently to undergo as much of its evil, as thou in thy Wisdom hast appointed for me; that following the Example of thy Son, my only Saviour, I may also with him be made partaker of his Resurrection, thro' the same *Jesus Christ. Amen.*

For Meekness.

Bless me, O my God, with such a meek and humble Spirit, as I may never be *unman'd* by any Passion or trouble, may neither be exalted by the Praise, nor depress'd by the Contempt and scorn, nor hurried into any unseemly behaviour, by the Injuries or Affronts of the World; but may comply with every Event in my Employment, and submit my self wholly to thy righteous Judgment, being never angry at any thing but my own Sins, and and grieving for the Sins of others; which I humbly beseech thee, not to lay to their charge, for the sake of *Jesus Christ* my most blessed Lord and Saviour. *Amen.*

For

For Contentment.

O Lord most high, the Maker both of the Rich and the Poor; look down graciously, I beseech thee, upon me thy poor Servant; and of thy great mercy drive out of me all Murmuring, Ambition, Covetousness and Envy: That I duly acknowledging thy Sovereign Power over me, and thy Wisdom and Justice in the disposal of this World according to divers Ranks and Degrees, may sincerely submit my self to the State, wherein thou hast been pleas'd to place me below many others, and utterly resign my self up to thy Providence and Guidance. And if, good Lord, I have at any time murmur'd or repin'd at my Condition, or coveted and envied that of those above me, of thy great Goodness pardon me, and make me so much the more watchful for the time to come, thro' *Jesus Christ. Amen.*

For Devotion.

Give me, gracious Lord, such a Contentment of every thing below, that I may never in the least set my Heart on Riches or Honour, but always labour to lay up my treasure in Heaven, and seek for that Crown which thou art ready to give to as many as earnestly strive for it. And to this end, I humbly beseech thee, to en-

enliven this drossy and earthly Heart, that it may never be so detain'd by the things beneath, but that it may freely mount towards Thee, constantly fly to thy Throne for succour and assistance, that I may not be found more diligent to provide Food and Raiment for this Body, than to feed and clothe my Soul with thy Grace; which I fully trust thou wilt give me, if I shrink not from taking a little pains, for this so noble a *Pearl*, thro' the Merits of *Jesus Christ* thy Son, my only Advocate and Redeemer. *Amen.*

III. That thou may'st the better preserve a constant sense of God in thy daily Employment, and of that continual Worship and Homage, which thou art oblig'd to pay him thereby; I advise thee, dear Christian, to accustom thy self to lift up thy Soul to God, which may be done without any hindrance at all to Business, by some Verses out of the *Psalms*, in which thou findest the greatest Relish, or by some such short Prayers, and Divine Breathings, which I have here gather'd for thy use, on several Occasions. God grant they may raise, and keep in thy Heart such pious Dispositions.

GODLY BREATHINGS.

I.

When the Soul feels it self oppress'd with Bodily Labour, or Calamity.

I Come unto thee *weary* and *heavy laden*,
Blessed *Jesu*; do thou refresh me with
thy Mercies. O give me thy Rest.

Help me, O God my Saviour: and for
the glory of thy Name, deliver me.

Have mercy upon me, O Lord, for I am
weak: O Lord, heal me, for I am sore
vexed.

Shall the *needy* alway be forgotten, O
Lord: or the expectation of the *poor* perish
for evermore?

Arise, O Lord God, and lift up thine
hand: forget not the *poor*.

Thou, Dear *Jesu*, art the helper of the
afflicted and the *friendless*: And unto thee
therefore doth the *poor* commit himself.

Thou hearest the desire of the *poor*:
thou *preparest* his heart, and thine ear
hearkens thereto.

II.

When the Soul feels an inward Rest and Satisfaction for Blessings receiv'd.

THou hast *not* despis'd, O Lord, *nor*
abhorr'd the *low* estate of the *poor*:
nei-

neither hast thou hid thy face from me ;
but when I call'd unto thee, didst hear me
from thy holy Hill.

Thou, Lord, *regardest* the lowliness of
thy Servant : wherefore my Soul shall
magnify thee for ever.

My help cometh from the Lord, who
made both Heaven and Earth : who puts
down the Mighty from their Seat, and
exalts the Humble and Meek.

My praise shall be of thee, O my God,
in the great Congregation : my Vows will
I perform for this thy mighty condescen-
sion, in the sight of them that fear thee.

III.

At the Beginning of any Business, or Work.

THe Lord *Jesus Christ* be with my Spi-
rit, Soul, and Body.

Lord, prosper thou the Works of my
hands : O prosper thou my Handy-work.

In the Name of God. *Amen.* Let this,
and every thing, O Lord, be to thy glory.

IV.

At going forth.

ORder my steps, O Lord, in thy Word;
and let not any Iniquity have do-
minion over me this day.

Give thine Angels charge over me, to
keep me in all my ways ; but especially
from

from all Deceit, Envy, and Impatience.

Blessed *Jesu*, hold thou up my Goings
in thy paths, that my footsteps slip not.

V.

On all Occasions.

Lord, I am nothing, I have nothing,
and desire nothing but Thee.

Lord, have mercy upon me: Christ have
mercy upon me: Lord, have mercy upon me.

As for me, I am poor and needy: but
the Lord careth for me.

Thou art my Helper and Redeemer,
make no long tarrying, O my Lord.

VI.

At Meals.

How Blessed are they that fear the
Lord; and walk in his ways!

For thou shalt eat the Labour of thine
hands: O well is *it with* thee, and happy
shalt thou be.

O tast, and see how good the Lord is,
filling my heart with food and gladness.

VII.

At the sight of a Rich Miser.

MAn walks in a vain shadow, and dis-
quiets himself in vain: he heaps
up Riches, and can't tell who shall ga-
ther them.

And now, Lord, what is my hope? tru-
ly my hope is even in Thee, sweet *Jesus*.

O

O grant that I may lay up Treasures for my self in Heaven; where neither moth, nor rust doth corrupt: nor thieves break through and steal.

O let me never labour to treasure up *Wrath* against the day of *Wrath*: or to bid my Soul, Here take its Rest.

So teach me, good Lord, to number my days, that I may apply my heart unto Wisdom. *Amen.*

VIII.

For Grace.

Lord, lift up the *Light* of thy countenance upon me: for I am a poor and needy creature, not able to do any thing good without Thee.

Lord, incline my heart unto thy Testimonies, and not unto Covetousness.

O knit my heart to thee, which is somewhat *tam'd*, I hope under the *weight* and *punishment* of its Sin; that I may ever fear thy Name, and walk in thy Truth.

O give me, good Lord, the Comfort of thy *Help*, and establish me with thy free *Spirit*, for the sake of *Jesus* my Redeemer.

IV. It is most agreeable that, more particularly, every Morning and Night, there be an appointed and set Recommending of our Labour and Rest, to God's gracious Guidance and Protection. This may be in the manner following.

IN

IN THE MORNING.

THe Blessing of God the Father, of our Lord Jesus Christ, and of his Holy Spirit, be with me this day, and evermore; Keep, Protect, and Prosper me in my Calling to his Glory. *Amen.* I thank thee, O Merciful Father, for thy Protection the Night past, and all other Benefits Spiritual and Bodily: I now recommend myself, both Soul and Body, and whatever thou hast appointed me to do for the Maintenance of either, in my Employment and Labour: Be thou the Beginning, the Middle, and the End of all my Undertakings: And be pleas'd so to *sanctify*, I beseech thee, the Necessities of my corrupt Nature to thy Service, that every thing may turn to the honour of thy Name, and I fail not finally of obtaining thy Benefits. To this end, let thy Holy Spirit guide me in the beginning, and thoro-out, that I may by the Help of this thy *outward* Establishment continually recal my Mind into *inward* Acts of pure and undefiled Religion, quietly do my own Business, bear my Burden with joy; and labour in my particular State and Employment, as I ought, and as becomes thy most obedient Servant; be just in all my Dealings, harmless in my Conversation, meek and patient under cross events; be perfectly contented with
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what I have, well pleas'd with the prosperity of other Men, and heartily desirous of the good of all the World, that every one, in their several Stations, may truly and godlily serve thee, thro' our Lord and Saviour *Jesus Christ*.

AT NIGHT:

After Examination of the foregoing Day.

ALL Glory be to thee, most merciful Father, for that thou hast stood by me, and preserv'd me this day in my Employment, from all the Evils and Mischiefs which might have befall'n me. I give thee most humble and hearty Thanks, as for all thy Blessings, so especially if I have in any measure serv'd Thee this Day in my Calling: I am heartily sorry for whatever I have therein offended thee, my good Lord; I humbly fly to Thee for Succour and Forgiveness, and I fully and stedfastly purpose by the Assistance of thy Grace, to take such care for to Morrow and the future, if thou wilt allow me any longer time, who have made no better use of this, that I never fall into the same snare more; or if I am so unhappy, presently to recover my self; in which firm Resolution and entire Resignation, I commit my Soul, Spirit and Body this Night, and ever to thy most wise Disposal: De-

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send me from all works and dangers of Darknels; possess me sleeping and waking; let thy good Angel stay with me, that in thy power and strength, I may rest safely, and my wearied Limbs being refresh'd with moderate Repose, may be inabled to perform the Duties of the Day following; as I wish, and as I ought, thro' the Love and Merits of *Jesus* my Saviour. *Amen.*

V. Lastly, I advise thee to bear in thy Mind, some few short Sentences, which will be a sure Comfort and Support to thee, whatever falls out, if thou canst apply them to thy heart. And for this purpose,

Hear what comfortable Words the Holy *Psalmist* saith to the Poor that truly turn to the Lord.

The Lions do lack, and suffer hunger: but they who seek the Lord, shall want no manner of thing that is good. Psal. xxxiv. 10.

O cast thy burden upon the Lord, and he shall nourish thee. Psal. liv. 23.

Hear also what our Saviour *Christ* saith.

Seek ye first the Kingdom of God, and his Righteousness; and all these things shall be added unto you. Mat. vi. 33.

Thus, dear Christian Friend, I have sought

sought to serve thee, to the Glory of God, and to thine own everlasting Good ; that so after a little pain and trouble in this Life, underwent for the sake of God, with respect to all his righteous Ends, and in imitation of thy Saviour, thou may'st at length enter into the *Rest from thy Labours*, thy Works following thee, to give thee admittance into the company of those Blessed and Noble Spirits, who are gone before in the same way: many or most of whom, were the very scorn and off-scouring of the World, and are rais'd to a *Crown* which fadeth not, but stands fast for ever ; from quite as mean, if not meaner a condition than thine ; which *Jesus* the Righteous Judge, will not fail to give to thee, if thou seek but in good earnest, according to the said Methods, to prepare thy self. Only be of good courage, and faint not. Thank God for every *good* thing, and *thy self* for every *evil* one. If by this thou hast reap'd any Benefit, give all the thanks to God ; and forget not him, I pray thee, in thy Prayers, who is the Instrument of conveying this charitable Assistance to thee ; and who will abundantly rejoice, if it can but in any wise promote those Ends for which it is design'd,

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THo' this Discourse might properly have gone along with *Another* of like Nature, it was thought fit to be Publish'd Separately, for the Sake of those for whose Use it is Compos'd: Which the *Reader* is desir'd to consider, if he meet with in it some few Expressions, that relate to this Other, being *A Practical Discourse of the Labour of the Mind*; grounded in like manner, with This, on *Gen. iii. 19.* But which descends to the *Particular* kinds of *that* Labour, which would not only have swell'd This to an excessive bulk, but also not have been agreeable to the Design, which was barely to *hint* some Reflections on the Constitution of *this* Labour, in *General*, in the World.

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